VOL. III. THE NO. 2.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

FEB. 1859.

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New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 48 BEEKMAN STREET.

Price, Fifty Cents a year, in advance.

POSTAGE.—In the State of New York, three cents a year, in advance. Elsewhere in the United States and Territories, six cents a year.

THE AMERICAN MISSIONARY,

(MAGAZINE.)

This Magazine will be sent, gratuitously to the Missionaries of the Association And—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise; to Superintendents of Sabbath schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel. should contain the following particulars, namely:

The name of the church; its evangelical character; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid; whether it has been aided by any other missionary society, and if it has been, for what length of time: the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months *from the date of the application;* ☞ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner.☜ *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.*

THE

American Missionary.

(MAGAZINE.)

VOL. III. FEBRUARY, 1859. NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

REV. JOHN ANGELL JAMES

To American Christians.

There is perhaps no English clergyman more widely known, or more generally held in esteem, than Rev. John Angell James. In every work of practical benevolence at home his aid may be confidently relied on, while he is at the same time ready to lend his influence to the support of any effort to promote the welfare of mankind in every part of the earth. In the Independent of Dec. 23, we find a letter from him to the editors, and an address to American churches in behalf of an effort to supply the now open Chinese Empire with the Gospel.

We are rejoiced to see that Mr. James, while appealing to the churches of America for the ignorant of China, does not overlook, or fail to point out to them, what he calls "the great national schism" of our country, employing in describing it such plain terms as, "*your sin, your shame, and your misery.*"

After an apology, not at all needed, for addressing christian citizens of the United States, on the great subject of missions, with special reference to supplying China with the Gospel, he uses the following language:

"I am most deeply impressed with the vast and almost unimaginable importance of your country to the world's future history in all that concerns its civilization and religion. With a territory fast filling up, that would support half the present population of the globe, what will your country be a century hence? Even now you are nearly equal in numbers to those of Great Britain, and even with a diminished ratio of increase, will in all probability by that time reach the mighty aggregate of 200,000,000 of human beings! What a moral as well as political and commercial power are you thus destined by Providence to wield—provided you get rid of slavery, that enormous evil which is your sin, your shame, and your misery; which deteriorates your character and lowers your reputation; which is the cause of so much social disorder and national weekness; and which Washington, with fearful misgivings, permitted to enter into the fatal original compromise. Till America has washed her hands of this crime she cannot be what Providence seems to have destined her to become—the model, the reformer, and the benefactor of the world. You are not, and cannot be, insensible to this. Of what consequence is it, therefore, that the philanthropic and evangelic principle should grow with your growth and strengthen with your strength; and thus you, together with the Father-land, be the joint benefactors, through all its future history, of the whole world."

How truthful is this language, and how deeply should it affect every patriot or philanthropist, and especially, and with terrible pungency, every christian, "*Till America has washed her hands of this crime she cannot be what Providence seems to have designed her to become—the model, the reformer, and the benefactor of the world.*"

But Mr. James does not yet fathom the depth of this iniquity, nor rightly compre-

hend the extent of its influence. Such is the apathy not only of the country generally, but of nearly all the missionary bodies which he afterwards enumerates as "seeking, with some miner difference, the same great object, the evangelization of the world," that it would be impossible, we say it with grief, but with the firm conviction that it is a truth that must be widely made known before a corrective will be applied, it would be impossible to induce them to insist that their missionaries shall treat *slaveholding, the purchase and sale of men and women, as slaves, and the separation of parents and children* by such purchase or sale, as a sin which, indulged in, should exclude the doer from the christian church.

We have erred in calling this feeling apathy, it is something more. The leading influences in nearly all of these bodies, seem to regard it as a calamity to have the cause of the slave, and the duty of christian and missionary bodies to labor for his emancipation, introduced into their assemblies. With some of them their meetings are "good ones," just in proportion as this subject is excluded, and the *sin*, the *shame*, the *misery* of our country forgotten or overlooked.

In reference to our extended revival and what ought to be its influence in supplying laborers for the missionary service, Mr. James says,

"This should be one of the rich ripe fruits and blessed effects of the present glorious revival with which God has visited your country. Let this be another and convincing proof to yourselves and to us of its reality as a work of God. Is it conceivable that so copious an effusion of the Spirit of God as you have received can have taken place, and amongst the hundreds of thousands who have been converted there should not be many who will feel a holy ardor to spread the cause of God in our world? Has not the revival power been felt in colleges, and hundreds and hundreds of young men been awakened up into spiritual life? Among these are there none, are there few, who in all the hallowed enthusiasm of first love will say, "Here am I, send me to China"? Noble American youths! descendants of the Pilgrim fathers! inhabitants of the land of Elliott and Brainerd, Judson and Boardman! will none of you be baptized for the dead, and search for the mantle of ascended missionaries? Would to God that some voice of thunder from the lips of such a man as Henry Ward Beecher, or others like him, would penetrate your seats of learning, echo through their halls, and call from thence scores of men who, grasping the cross, would determine to bear it to Pekin and other cities of the Chinese empire. Where can you find anything so worthy of your sacred ambition as this? Why, even in your own vast America there is no field so tempting to a high-souled follower of Christ as that which I now point out to you. I almost wonder there is not a rush to this object of missionary enterprise, and that the committee room doors of the Board of Foreign Missions are not literally besieged with applicants begging to be sent on this mission to China! When this great portion of our globe shall be seen from the windows of heaven to be covered with millenial splendor, what regrets will be felt by multitudes that they had no hand in the achievement of this mighty conquest! O, to wear out life in a little village, when its yearnings and its energies have such a circle as this to move in! Villages and towns at home, I know, must be supplied, and all ministers cannot, should not, go abroad; but I am not afraid that there is any danger even from appeals ten times more fervid than mine of creating a home desolation and leaving our own country unsupplied with preachers and pastors."

We would not lessen in any measure the force of Mr. James' appeal in behalf of China, tho' we add to it a word in behalf of Africa. If China is open to the preaching of the Gospel, so also is Africa, and, save in numbers, a more promising field. We believe her people are more hopeful subjects for missionary labors, superior in native character, in physical vigor, in impressibility from religious truth; and with no hoary superstition to be overcome.

Mr. James adds:

"Still, should this appeal, and others which it may stir up, be successful, and call out a considerable number of competent and devoted missionaries, the churches of America must stand prepared to send them forth into the field. And will they not? Is there not wealth enough yet unemployed to support a Hundred Missionaries? Shall not this be another fruit of the Revival—a spirit of abounding liberality, a consecration of wealth, a surrender of superfluities, a spirit of self-denial, a disposition to make sacrifice of luxuries and even comforts for the cause of Christ? What is a revival worth that does not expel avarice and worldliness and extravagance from the Church, and make it the seat of all that is generous and noble and self-denying? From the present Revival there must issue a spirit of martyr like devo-

tedness to the cause of the Redeemer. Not only America but China must be the better for it. The blessed fruits of the piety of New York, Philadelphia, Boston, and Baltimore must drop in Canton, Nankin, and Pekin. (And may we not add on the shores, and in the cities and villages of peeled and bleeding Africa!---Ed. A. M.)

"American Christians! I leave the subject with you in the hope that the whisper of *my* voice may be lost in the thunders of your own ministers, so much more worthy to be heard than that which now addresses you.

OJIBUE MISSION.

Our readers are already aware that, influenced mainly by the long continued and determined opposition of leading men and chiefs of the Red Lake band, our missionaries have withdrawn from that station and commenced a station at Lake Winnipeg. Rev. S. G. Wright, under date of Dec. 14, wrote from the latter place, giving an account of his visit to the people of his former charge at Red Lake, which we copy below. It is encouraging to learn that the church members left there are holding on their way, with so much christian perseverance.

His account of the death of a Catholic priest, falling a sacrifice to his zeal in behalf of a false religion, is affecting. It should stimulate the friends of a pure faith, and a true Gospel, to greater activity in the cause of their Divine Master, and in behalf of the multitudes yet ignorant of the blessings offered them thro' His death.

"I recently made a journey to Red Lake, the scene of our former labors, to visit the native members residing there. Some account of the state of things would perhaps interest you.

Early last fall, a Catholic priest from among the Ottawas, established himself at Red Lake. As we supposed, he spared no time in visiting our members there. His object was to prevail upon them to abandon their faith at once; and as he had heard that I intended to visit them, he was very anxious to overthrow their faith before I should come, lest my influence should be a barrier in his way. He commenced his labors by telling them that we were heretics, and they could not listen to us again without periling their souls. He visited them frequently, urging them to join the true church without delay.

"To all his arguments they replied in substance as follows: 'We are not able to argue this matter with you, for we are ignorant, but we cannot abandon our religion and join yours. One reason is, when we received the Word, we received it *as the Word of God.* We were taught to put all our trust in God alone. We were taught that all our own works could not secure the favor of God, or the pardon of sins. We believed, gave ourselves to the Lord Jesus Christ, trusted in Him for salvation, and found what we sought, the favor of God. Our faith, we trust, has purified our hearts, and what do we need more? Again, we are acquainted with those whom you instruct, who put confidence in you, and we know, and you know, that they all are addicted to drunkenness, gambling, dancing, slandering, cheating, lying, &c. Now what motive can we have to join such a people? and further, several of our praying friends have been called away. We witnessed their departure from this world, and they all died in peace. The faith we hold carried them triumphantly over the river of death, and we have no doubt but they are now with the Lord in glory. These reasons are sufficient to convince us that our teachers are true and right, and that we shall gain nothing by listening to you.'

"The priest gave up all hope of converting *them,* and addressed his labors to his own people, but his labors were suddenly arrested by death. On the morning of the day I arrived there, Thursday, Dec. 9th, he went across the Lake on foot and alone, to visit some sick ones. The distance is at least 12 miles. The weather was extremely cold: the thermometer about 20 degrees below zero. He was too thinly clad for such weather. He did not find the Indians, and was obliged to return across the Lake. He travelled probably nearly all night, and arrived, we judged, about day-dawn, within 100 rods of the shore, when he fell down from cold and exhaustion. He probably fell asleep from which he never awoke; we saw him early in the morning from the shore. The body was frozen stiff

He had crawled considerable distance on his knees, before he finally fell. His people were much affected on being so suddenly deprived of their teacher. He had pardoned their sins, and given them the assurance that they were the children of God, and sure of everlasting life.

"Our people were much interested in the exercises of the Sabbath. I think they are holding on their way. If my strength was adequate I should visit them oftener, but it is a great tax on the system to journey in this country at any season of the year. In the summer the mosquitoes prevent sleep or rest, in the winter the cold is terrible to endure. I slept out three nights on the way home. I could not express what I suffered from the cold."

MENDI MISSION.

The latest intelligence from this mission bears date Nov. 12. Miss Dowie, who had been very dangerously sick at Freetown, had so far recovered as to proceed to the mission, and hoped to be able soon to commence her labors there.

Mr. Burton wrote that they had been obliged to dismiss from the mission one of the oldest of the girls in the school at Good Hope, for immorality. He adds:

This need not have happened if we had had colaborers to take part of the burdens which have been too heavy for us. I do not say this to complain for what is past, but I would urge it as a reason why help should be sent to us immediately.

My faith has been severely tried, but when I think of the precious promises, I am led to look up, and say, "Though he slay me yet will I trust in him." There is a prospect of our having the Papal influence to contend with, as I hear from good authority that a Roman Catholic Mission will be located in Sherbro soon. This is another reason why our mission should be greatly strengthened at once. I do not mean strengthened by sending a great number of men, but a number of great men, men of good judgment and strong faith, with patience and perseverance, who will not be discouraged if they do not reap as soon as the seed is sown. I want to see great things accomplished here.

Our meetings and Sunday-school are generally well attended, and a good degree of interest is manifested. Every thing of a temporal nature in the mission is prospering, and there is also a manifest improvement in temporal things among the people all arouud us. I think the quantity of rice, and of all other kinds of country food that have been raised here this year, is unusually great.

I have been reading Dr. Livingstone's book. I wish that we could have some such laborers.

CANADA MISSION.

The following cheering letter from Rev. Mr. Hotchkiss, dated at Puce River, Jan. 3, 1859, was not written for publication, as its familiar style sufficiently indicates. We cannot, however, withhold some extracts from our readers.

Now, my dear Bro., an answer to the last inquiry in your letter, "What is the Lord doing among you?" Unless I am greatly deceived, He is doing wonders. I never saw a more evident change, a constant revival spirit, no enthusiasm, no jumping, but a large *weeping* congregation; a man cannot help preaching; his mind is in such a state, there are so many glorious things suggested, how can any body help talking? I cannot. Could you? Only think; before you is your congregation, most of whom were impenitent sinners but a short time ago, and some of those who were not were so irregular in every thing of a religious character that they might about as well be reckoned so; now all in a flood of tears at the *mention* of our dear Saviour's name; silent as death, trembling round the mouth, the great deep of the heart is breaking up there it comes, streaming down their cheeks, out breaks the gushing fountain in our own eyes, and we find ourself shaking from head to foot with the richest, sweetest and deepest enjoyment. "All glory to our conquering Lord," for the wonders of His grace; His works are marvelously great in our eyes; "The half cannot be told."

There never appeared to me so great an opportunity for doing good, and we are trying to improve it. Our numbers, of course, are not so large as in well filled towns or neighborhoods, tor we are comparatively small; but considering our numbers, our congregations are large and very attentive, and they keep coming in. We now number twenty-five church members here at the Puce, with a good prospect of more. If we do not prosper here, it will not be for a lack

of a willingness on the part of our God, in answer to your prayers.

I think that the clothing sent here has been not only a great temporal blessing, but has conduced to their spiritual growth; many have been enabled to attend church that could not otherwise have come, and they are trying to see how neat all the little boys and girls can look, and behave, at meeting.

We have had enough of these good things for the present, and if you have anything please send them to those who need them more. Now let me for, and in behalf of this people, tender their sincerest thanks for the bestowments so freely given. May the Lord richly reward all who have in any way taken part in these gifts. Continue your prayers for success on your and our field of labor, and may the great Head of the Church still smile on us all.

FROM REV. J. S. GREEN.

SANDWICH ISLANDS.

MONTHLY CONCERT.

Writing on the first Monday of the month, a day widely observed as a monthly concert of prayer for the conversion of the world, Mr. Green says:

"Monday, October 4. To-day I seem to see many of the people of God on their knees beseeching Him to "let His kingdom come," and to fill the earth with His glory. May I not hope that in my own country there has been of late an increasing interest on the subject of prayer for the heathen nations—that multitudes are now for the first time attending the monthly concert? If the religious excitement of which we have heard as being great, shall prove to have been the work of God, I am sure there will be. God grant that I may soon hear that this *is* the case throughout the whole land of my birth. I long to know that all my christian brethren and sisters are coming up to the help of the Lord against the mighty; are both praying and aiding in the precious work of extending the conquest of our Immanuel throughout the earth."

The Marquesas Islands.

In our last number, we gave, from Mr. Green, an account of the natural condition and character of the inhabitants of these islands. He also sent us an account of the missionary operations there, under the care of the "Hawaiian Missionary Society," which he obtained from Kekela, one of the missionaries. Speaking of Kekela;

"He gave us," says Mr. Green, "the whole story of the mission, spoke of the great obstacles which they had to encounter, and still have to encounter, arising from *caste* and *cannibalism*, and from the degradation, the indolence, the selfishness, the fierceness of the people; also, from the ridicule and opposition of many foreign visiters, who fear to have the light of the gospel of Christ let in upon the darkness of Marquesas. Still the brethren hold on, and seem valient for the truth; at one time answering the objections of an ignorant but shrewd native; at another, meeting the carping arguments of an infidel foreigner. And they are not laboring in vain. Some adults and some children are waking up and feeling the value of letters, desiring to be able to read, an attainment which at first struck them with amazement. The sottish indifference which they manifested on the subject of attendance on the worship of the Sabbath is lessening: more attend, and are more attentive, and some give pleasing evidence that they have embraced the faith which they once and lately despised. Seven have united with the Church of Christ—the first fruits, it is hoped, of a glorious harvest of souls.

"In this success, which in my opinion is as great as could be anticipated by any reasonable man, we have much reason to bless the Lord Jesus, and to draw encouragement to pray and toil till all the isles in this ocean shall receive the same rich boon, and till the earth shall see the salvation of God."

JAMAICA MISSION.

FROM REV. T B. PENFIELD.

Oberlin Station, Dec. 4, 1858.

I take the earliest opportunity of announcing to you where and how we are situated. We landed from the steamer at Kingston, about 12 o'clock, Sabbath night

three weeks ago to morrow. The next day we dispatched a letter to High-gate, the post-office nearest the missionaries in the mountains. This letter, by the way, has not been received yet.

We found that we had arrived at the very commencement of the rainy season, which began much later this year than usual. Accordingly we could not go to the mountains, and the missionaries could not come to town, so that all possibility of reporting our arrival to them seemed cut off, unless they should send to High-gate P. O.

For four or five days the rain poured down in torrents almost incessantly, so that we were obliged to keep in the house. Saturday, however, one of the elders of the church at Oberlin Station happened in, to our as well as his great joy. Mr. Venning also being in town that morning, was told by a friend that he had noticed in the Kingston papers our arrival, so that we were favored with a call from him. Of course the news was soon spread through the Mission, and Monday brought the horses and mules for us and our baggage. We started for the mountains the same evening, Bro. Starbuck as guide. On reaching the Station, which was to be our home for the future, we alighted from our horses for the night. In the morning the great bell was rung, and quite a congregation soon assembled to see and welcome the new minister. We shook hands with them all, and received their cordial greeting, with thanksgiving to God who had so greatly blessed us.

We had morning prayers with them in the chapel, and promising to be with them again the next Sabbath, we rode on to see the other missionaries at their own Stations. We were almost impatient to settle down at once, at our home and among our people, but were finally over-persuaded to defer it a week or two. We spent the week at Brainerd, Richmond, and Elliot, visiting and becoming initiated in the ways and doings of those whose co-laborers we are to be. Bro. Starbuck and I then returned to Providence and Oberlin, he filling the pulpit at Providence and I at Oberlin. I enjoyed the services of the day deeply. The chapel was nearly filled (an unusual thing for Oberlin,) and the audience were all attention. After services I had a good time getting acquainted with the people. I think I shall like them well, as I hope to be able to do them much good. They have so long been without a steady pastor, that they seem overjoyed in the prospect of my living among them. I should judge that the church was in a somewhat backward state, from all I see and hear; but it could hardly be expected to be different. In the evening, at our request, the three elders and the deacon of the church met Bro. Starbuck and myself for a brief consultation upon the state of affairs and the prospects for the future. I was well pleased with the conference. Yesterday we came to our home, and now have things as comfortable as could be expected, our boxes of bedding, &c., not having arrived as yet.

Emancipation in the West Indies.

The first part of the following article is much abridged from one published in the N. Y. Daily Tribune. The concluding paragraph is from Rev. S. T. Wolcott, one of our missionaries in Jamaica, and is worthy of the earnest consideration of all who would have a proper understanding of the actual results of emancipation in that Island.

The Tribune's extracts are from a dispatch of the British Colonial Minister to the Governor of Jamaica, and a recent speech of the Governor at the opening of the legislature. It will be seen that the last named officer alludes to some of the apparent deficiencies, in the causes of which Mr. Wolcott finds such encouragement; and in which the Governor seems to agree with him.

The Colonial Minister says:

"Jamaica is now the only important sugar-producing colony which exports a considerable smaller quantity of sugar than was exported in the time of Slavery, while some such colonies since the passage of the Emancipation act have largely increased their product." The Tribune adds: "Conspicious among these last are Barbadoes in the West

Indies, and Mauritius in the Indian Ocean. Barbadoes, relying solely on its own numerous native negroes, has not only carried the production of sugar and the value of estates to a point decidedly beyond what they ever reached in former times, but has supplied numerous emigrant laborers to Trinidad, British Guiana and St. Vincent, where labor is less abundant—a process still going on. Mauritius, by the help of immigration from India, the use of guano, and other improvements stimulated by the free-labor system, exports now four times as much sugar annually as she did in the palmiest days of Slavery, while the growth of provisions and other products consumed on the island is also far greater than formerly.

"To judge from the speech of the Governor of Jamaica, delivered the other day at the opening of the Legislature, Jamaica will soon throw off the disagreeable distinction which she now enjoys. 'A still progressive increase,' says the Governor, 'both in quantity of the staple exports, and in the amount of revenue derived from duties on articles of consumption, indicate a gradual improvement in the productive industry of the Colony, to which I should advert with more unmixed satisfaction were I not sensible that the failure of the usual fertilizing rains in some of the agricultural districts forbids the expectation that the growing crop in those localities will yield a commensurate return for the cost which their establishment and cultivation have involved.'

"The Governor admits that complaints still come from the old plantations of a deficiency of continuous labor, which, he says, he can readily believe, from 'the admitted fact that the portion of the agricultural peasantry who, with their families, *industriously and systematically apply themselves to the independent production of sugar and other staples is day by day increasing.*' Some of the old plantations, it would thus seem, are running behindhand for want of labor, not because the negroes refuse to work and are relapsing into barbarism, but because, day by day, they are betaking themselves more and more to the independent production, on their own purchased lands, of sugar and other staples. Like us white Americans, the Jamaica negroes prefer to farm their own lands—a large number of the most intelligent and industrious having acquired lands by purchase—to working out for wages, the payment of which is not always so prompt or certain as might be wished.

"In another part of his speech, the Governor speaks of the negro land-holders as largely on the increase, and as constituting 'a class of society which may best be described as corresponding to the ancient yeomanry of England'—a class which has mostly died out in England, but of which the representative and offshoot is to be found in our American self-working farmers. The Governor thinks that this class may be advantageously intrusted in their own immediate circles with the apprehension of offenders and the maintainance of the public peace by means of the authority which the office of constable confers. He gladly, as he says, states his own conviction that their general conduct as citizens and members of the community amply entitles them to such a mark of the confidence of the government.

"A new system for the maintainance of roads, which have hitherto been almost as bad in Jamaica as in some of our Southern States, is just on the point of being put in operation; and the Governor speaks with much satisfaction of the readiness and cheerfulness with which the special tax for this purpose has been paid. He states the number of children receiving education in public schools (exclusive of those in private seminaries) at twenty-two thousand. These schools are under the direction of the various religious bodies of the island, and are mainly supported by tuition fees and the liberality of individuals. The colony, however, contributes from the public funds a sum of about $40,000 annually. This number of pupils and provision for education—the pupils being the children of the emancipated slave population—will compare very favorably with the provision made in several of our Southern States for the education of the white population."

Mr. Wolcott says:

We believe a candid inquirer may find facts here to prove that emancipation has not been less beneficial to Jamaica than to other Islands. *I* believe that in the apparent deficiencies will be found the foundation for a broader and deeper independence, and a more thorough development of manhood than in any other of the Islands. The pro-

duction of the great staples by large planters is indeed much less than formerly, but the same production by small farmers is largely on the increase. The amount of export does not give a true basis for calculating our comparative prosperity. Home consumption is now incomparably greater than in the "*palmy days*" of slavery, and of course home enjoyments.

A Missionary's View of the Revival.

The venerable Mr. Spaulding, in a letter to a friend in this country, thus expresses his hope from the recent revival:

We should learn from this revival how God is providing agents to fulfill his great commission. He is answering the prayer he has taught us by command, saying: Pray ye the Lord of the harvest that he will send forth laborers into the harvest."

This is the grand object of revivals. Not to replenish decayed and diminished churches with members to be counted and reported by a thankfully complacent pastor, not "to build up a society" and "have a respectable church," but to multiply the number of laborers in the harvest field, and to bring in the silver and gold, the property and talents owned by these converts and newly awakened Christians, to assist in forwarding this cause. For this, and this only, Jesus Christ came into the world For this and only this he established his church, and for this he gave the great commission: "Go, disciple, baptize, teach." The day of Pentecost was the first in the series, and its fruits were soon scattered all over the world, (Acts. ii. 2, 9, 11,) giving us a *model revival*—and if revivals in these days do not bear these fruits, if converts do not enlist under this commandment, and for this object they fail to bear the image and superscription of Christ our leader. "Why call ye me Lord, Lord, and do not the things that I say?"

I repeat it. The fruits of a revival now, as in the days of Pentecost, are seen in the greatly increased numbers of those who enlist under the great commission. Fathers must give their sons, and mothers must give their daughters, and every one must consecrate all he has (children, property, talents, and influence) to this *one work*, even as Jesus gave the example.

We are not directed to pray for *funds*, because if a man (or woman) is converted, he brings all his resources into the church, *as a thing of course*. His *property* is redeemed from the service of the devil as well as his soul. One belongs to the church as much as the other. God will not accept the *heart* that *keeps back part of the price*. I say, we are not commanded to pray for *funds*, but for *laborers*. We have funds as a thing of course, if we have laborers. The church which will send her sons and daughters will send her money.

I say again the third time, and always, we want *men and women as laborers* in the world-wide field.

These hold the sympathizing wires sent up from all parts of the world to the mercy-seat; and hence diverging to all nations and localities, they carry with our aspirations the love of Jesus who first loved us and taught us, saying: "Whatsoever, '*all things*,'—whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

In writing to friends many years ago, I mentioned the necessity of each and all denominations adding an article to their confession of faith to this effect: We believe that the Church of Christ is to become universal, and that every professing Christian is bound by his covenant with God our Saviour to consecrate himself and property, and do all he can to forward this object.

This should be embodied not only in the articles of faith, but in his covenant with the church. I still believe that every church should be a mission church, sending out her missionaries with such funds as will enable them to work all efficient appliances to best advantage, in freely giving what that church has freely received and prizes, whether preachers, teachers, schools, colleges, or civic institutions. (Matt. x. 8.)

—*Independent.* LEVI SPAULDING.

Cannibalism in the Feejee Islands.

A New Yorker and a Prussian eaten up—Fight between the Cannibals and the United States Marines.

[From the San Francisco Herald, December 5.]

The United States ship Vandalia, Commander Sinclair, arrived in port on Friday, from a cruise through the South Pacific. Lieut. J. Hogan Brown gives us some interesting information about a deed of cannibalism and its punishment. While the Vandalia was at Ovolau, in the Fejee Islands, information was communicated to Commander Sinclair, by the Consul at Levuka, that the inhabitants of Lomati, on the Island of Ways—a tribe of ferocious cannibals—had surprised a small vessel, and murdered, cooked and eaten the crew. Thereupon, an expedition, consisting of sixty men, was fitted out, placed in charge of Lieut. Caldwell, with Lieut. Ramsay, of the Marines, Assistant Surgeon Trist and Master's Mate Bartlett, and sent against them. The natives refusing to give up the murderers, and taking advantage of their strong position (a town situated on top of a high mountain 1600 feet above the level of the sea) to defy the party sent against them, a landing was effected at daylight on the morning after reaching the Island; and after a most fatiguing march of several hours, over declivities, precipices, rocks, and through ravines, the expedition arrived opposite the town. A long halt was

made to refresh the men, who were almost prostrated by their exertions.

After resting, the town was assaulted and carried by a flank movement, the natives fleeing to the rocks and fastnesses; the town was nearly destroyed, 115 houses having been fired and consumed. On the return of the expedition they were attacked in the most furious manner in one of the ravines by 300 warriors, who were repulsed with a heavy loss, after a severe action of about half an hour, the natives losing nearly fifty in killed and wounded, including two of their principal chiefs. The Americans murdered and eaten were Louis Brower, a Prussian, naturalized, and Henry Homer of New York. —*N. Y. Observer.*

A New Tract Society at Hartford.

A new society, called "The City Tract Society, auxiliary to the American Tract Society at Boston," has just been formed at Hartford, Connecticut. A public meeting of the Society has been held, a brief account of which we take from the Boston Journal.

The attitude now assumed by Dr. Hawes and others in relation to the American Tract Society fully justifies (if justification were needed) the position taken more than twelve years since by the American Missionary Association, and held ever since, relative not only to the Tract Society, but to all societies that by their actions, or their silence, gave countenance and support to American slavery. We rejoice in the progress that is being made: the good work must go on, until all good men assume this attitude towards all professedly religious or benevolent societies that will not, in their proper work, use their influence for the overthrow of this monster evil.

Rev. Joel Hawes, D.D., the president of the society, presided, and said by way of personal explanation:—

"The position I now occupy is not one of my own courting, nor have I expected it. I have been placed here by the friends of Christ and humanity, who felt constrained to form this society. I entered into the movement reluctantly, for I had hoped that the necessity for it might be avoided, but I am now convinced, thoroughly convinced, that the time for action has come. I join the society with all my heart. I approve its aims, and shall do what I can to extend its influence and further its prosperity. It may seem strange to some that I thus turn away from a society that I have supported from my youth up. I could state the reasons at length if this were the proper time.

"I may say, however, that I cannot give my suppor to a society which professes to publish evangelical doctrines and sound morality throughout the world, and then ignores, decidedly and pertinaciously, one of the greatest abominations in this or any other land—as Wesley called it, the 'sum of villanies,'—declaring that it will not publish a single page on the subject, though that page be taken wholly from the Bible itself. I think this is wrong, very wrong, and decidedly hurtful to the cause of sound morality throughout the country. I cannot have anything to do with it."

Hon. Albert Day offered a resolution pledging the cordial cöoperation of the Hartford Society with the American Tract Society at Boston, on the basis of independent action adopted by the latter at its last annual meeting. It was unanimously adopted.

Rev. Mr. Alvord, Secretary of the Boston Society, reviewed the history of that society, and declared that it was resuming its original national character and orbit. There is, he said, "a most wonderful demand for religious reading—the call for tracts, even at our own doors, is greater than we can supply."

Rev. Dr. Patton, of New York, showed by statistics that the London Tract Society circulated more tracts and at a very great saving of money, because it was not a publishing house, but gave out its csntracts for paper, printing, binding, etc., wholly by contract, to the lowest bidder, dispensed with agents and colporteurs and their salaries, and, as far as possible, sought the regular channels of trade.

Rev. Dr. Kirk, of Boston, would have both sides be charitable and attend to the abundant work before them. The Boston Society has not urged itself upon Connecticut, but now that this demonstration is made, he remarked, "we shall take the field that is open to us. We shall clear away all excuses for those who did nothing because there was no society in which they had confidence. Ours is not a Bible Society, though it publishes many extracts from the Bible; it is not an anti-slavery society, but it will not hesitate to publish a fair proportion of anti-slavery tracts." The diocese, he continued, was the whole land, but he expected that the Southern branch of the trade will be somewhat limited so long as negroes bring $1500 each. The next demonstration would probably be in New York itself.

Rev. Dr. Leonard Bacon, of New Haven, made a powerful speech, and Rev. Dr. Turnbull expressed his entire acquiescence in the purposes of the meeting. The Evening Press remarks:

"There were in attendance many of the solid and earnest men of various churches, and the new society starts under the most favorable auspices. As it coincides with the views of four-fifths, if not nineteen-twentieths, at least, of the Congregational and Baptist clergymen of the State, there will doubtless be similar movements elsewhere."

American Missionary,

NEW-YORK, FEBRUARY, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

CHINA, AFRICA AND AMERICA,
AS MISSIONARY FIELDS.

In another column may be found some extracts from an address of the Rev. John Angell James to the Christian people of the United States in behalf of the millions of China, which country seems now to be opened, as never before, to the labors of Christian missionaries.

The purport of it is this: China is open to the Gospel; the few missionaries now there are sending out the cry "come and help us"; "the rich prize is within our reach, but we are too feeble to take it!" and Christians of the United States can, if they will, send them the help they need. These things combined should be regarded as God's voice coming over oceans and continents, calling upon His people to go forth in force and strength, and labor for the conversion of China to Christ.

The argument is sufficient; it cannot be controverted. The command of Christ, "go ye into all the world, and preach the Gospel to every creature," is binding on His disciples so long as any part of the world remains unevangelized, or unconverted, and when God in His providence breaks down the barred gates of paganism or heathenism in any part of it, so that His people may enter, they are without excuse if, having the ability to do so, they do not there preach the Gospel of salvation. Christians of other lands, and missionaries toiling and fainting in the midst of their overburdened labors among the heathen are right in looking for an increase of missionary zeal, a bursting forth of laborers, as fruits of the revival which has visited our country, and proofs that it has been, and is, in reality a work of God.

This train of thought should not be confined exclusively to China. It is of universal application. Africa too *is open to the Gospel*, and hundreds of missionaries more than are now there, might find fields in which they may labor with as much hope of success as in any part of the heathen world. In the providence of God that continent has been laid open to missionary labor, and in every region where missions have been already established, there is a manifest desire on the part of the people for an increase in the number of them. Africa too, has peculiar claims upon the Christians of this country to make sacrifices in her behalf. Millions of her children have been compelled to suffer and bleed, and been driven to toil and to death, to supply the wealth and the luxuries in which our country rejoices; and it is not too much that God now demands of us that we should, at the expense of suffering, and even life, send her the messengers of the Gospel and the words of eternal life. If we will send her one missionary of the cross for every thousand of her children wickedly torn from her bosom, Ethiopia will indeed soon stretch out her hands unto God, and all her borders blossom as the rose.

Will not the Christian young men of America rise up, and with yearning compassion for the millions of Africa, consecrate themselves to the service of God in their behalf.

There is one thought suggested in Mr. James' article from which we must differ. The comparison instituted between the *field* in America, and that of China, to the seeming disparagement of the former we cannot regard as just. Indeed other parts of Mr. James' article furnish abundant materials for a reply. "Even with a dimished ratio of increase," he elsewhere says, our population a century hence "will in all probability reach the mighty aggregate of 200,000,000 of human beings." The importance of giving character and right direction to

the power to be exercised by so vast a population, possessing an energy and practical efficiency unsurpassed perhaps by any people on the globe, can hardly be overestimated. Were the population of the Chinese empire much greater than it now is there would still be hardly any grounds for a comparison of the influence to be exerted by the two people on the destinies of the world. If the power of this nation can be wielded in favor of justice and morality, if it can be enlisted on the side of liberty, truth, holiness and God, the spirit of Jesus ruling and reigning in the hearts of the people as the element that develops and controls their energies, that power will be felt, like an influence from the Almighty, wherever a human being shall dwell, civilizing, christianising and blessing the world. Surely labor for the accomplishing of an end like this, to establish such a nation on the immutable basis of God's truth, and secure for it a destiny enduring as the world, is well worthy of the sacred ambition of American christians.

An additional importance is given to the Home field from the presence among us of the representatives of every nation of the earth, and not the least among these either in number or importance, are the descendants of Africa. The treatment of this last class, Mr. James rightly calls the *sin*, the *shame*, and we will add the crying iniquity of our country. Until this be removed, he says, she cannot become the reformer or the benefactor of the world. This is in undoubted accordance with the instructions of God's word. Slavery is the "accursed thing" among us which must be removed before God will go up with our armies to the moral conquest of the world. Now this gigantic evil is claimed to be the "corner stone" of our republic; it finds a shelter in the bosoms of many of our churches; missionary bodies, ecclesiastical organisations, religious publishing societies, suffer dismemberment rather than bear a clear, decided, unequivocal testimony, accompanied with corresponding and consistent action, against this sin; and at length, an ecclesiastical organization of ministers and churches has been effected, a distinguishing fundamental element and "condition precedent" of which was, and is, that the right of any one of them to hold property in and make merchandize of the body and blood, the heart, the conscience, the affections and the christianity of his fellow man shall not be therein questioned, thus building a boasted stronghold, on the prostrate forms and manacled limbs of their fellow men, not a few of whom are the brethren and sisters, the representatives of our Lord Jesus Christ.

Surely then, to labor for the conversion of our country to righteousness and to God, for the removal of this dreadful sin and curse, till it shall find no shelter in our churches, no shield in our statute books, no apologist among the professed followers of Christ; till its stains be removed from the garments of our American Zion, till she be clothed with the beautiful robe of Christ's righteousness, and endowed with power from on high for the conquest of the world, is a work worthy of the aspirations of every Christian.

Then too, there is a work to be done for the oppressed, in addition to his emancipation from bondage, and for which that is only a preparation. Slavery has deprived him of all opportunities for intellectual improvement, and of the necessary facilities for spiritual culture. These must be furnished him. He must be supplied with the Bible, which is now denied to him, and with teachers having Christian sympathy and compassion for him, who will adapt themselves to his wants, patiently bear his infirmities, instruct him in letters and in religion, and in all suitable ways labor for his conversion to Christ, and his elevation and education in knowledge and true holiness.

Yet great as is the work to be done in our country, it does not conflict at all with our duty to give China and Africa, and the whole heathen world the missionaries of the cross, and the Gospel of Christ. The work is one work, and God by His Spirit and providence calls one here and another there; and there are men enough, and wealth enough, in the church for its accomplishment, if all were truly consecrated to Christ.

May we not then expect as a fruit of our

revival, an additional proof that it is of God, a rising up of Christians to plead the cause of the oppressed, to labor for the conversion of the multitudes of our own country, and to go forth everywhere, bearing the glad tidings of salvation.

CONCERT OF PRAYER FOR COLLEGES.—The Annual Concert of Prayer for Colleges and Seminaries of Learning occurs on the last Thursday of February. In former years these occasions have been greatly blessed to young men preparing for usefulness. Answers to prayer seem to have followed almost immediately.

By personal labor, persuade *all* to Christ. Pass not by Roman Catholics, Universalists, Infidels, or any others.

HOME MISSIONS.

REVIVALS.

Several of our missionaries report Revivals, and the year is opening with joyous events in numbers of places. If now the people of God will lay hold of his strength, making an entire consecration of themselves and all they have to Him, we may hope for a general outpouring of the Spirit, and rich results in the depth of piety in the converts, and the ascendancy of the unselfish and reformatory principles of Christ, leading them and the church to "break every yoke" and to give the Gospel to the whole world.

Some of the reports of our missionaries are marked by the conversion of the stout hearted, and show also the work to be done in some places of the West.

The revival at Reedsburg, Wisconsin, given in this department, presents a feature of great interest, which we commend to the prayerful consideration of pious parents, and of the churches. Let such parents, with burdened hearts, bring the children of the covenant to the assembly of the saints and lay them before the mercy seat; and let the church lift up united, believing and importunate prayer that the "blood of the covenant" may be applied to their souls, that they may there consecrate themselves to the service of their Saviour; and proclaim his love. Will not believing parents and churches everywhere do this?

WISCONSIN.

FROM REV. S. A. DWINNELL.

Reedsburg, Jan. 6, 1859.

Drops of mercy big with grace are falling upon us. Our Sabbath meetings for several weeks have been solemn. The truth has made deep impressions. Our weekly prayer-meetings have been filling up. The children have come in. God has remembered His covenant with His people. The hearts of the fathers and mothers have been turned to their children; their souls have been burdened for them; prayer has been answered, and several have been converted. Others are anxious.

Last Sabbath was to us a feast of fat things. A large proportion of our church were together. The Lord appeared with us. Our sanctuary was indeed a Bethel. Seven were added to us, a part of them the first fruits of this work of grace. Two of them were our own beloved daughters. We are greatly rejoiced that all three of our daughters have recently entered into covenant with God and His people, and in the simplicity of childhood and the vigor of youth are engaged in the Lord's service.

Our public meeting on last Monday was such as is seldom witnessed. It was a "Bochim." The Holy Ghost fell upon us. Such was the burden of soul for our families that the building up of the Saviour's kingdom was sought for through that medium. Parents, deeply burdened, brought their children and laid them down at the feet of the Saviour and asked the brethren and sisters to help them bear their burden to the Lord in prayer. As these requests multiplied seasons of prayer for individuals were held which greatly united and drew out the hearts of God's people in earnest desire. This meeting was held, with one recess, for more than four hours, increasing in solemn interest to the end. It was difficult to bring it to a close.

Among the number who have recently joined us is one who will probably enter the service of the Lord in the work of the ministry. He is now able to fill my place in the pulpit in my absence.

There is an increased religious interest at Ironton and Lavalle Indications of the Lord's presence was manifest when I was last there. I shall spend several days with them soon in extra labor.

Our church never has been so prosperous as during the last year. Although poor in worldly goods, and some of them suffering from severe trials, pecuniary and otherwise, they are rich in faith and living in love, united fully and resolved to sustain the minister, the worship of God and the preaching of the whole truth against all sin. The church have just expressed an unanimous wish that I should remain permanently with them and be installed pastor, and to that I have assented.

OHIO.

FROM C. H. THOMPSON.

Bellefontaine, Jan. 6, 1859.

The Lord has again visited this people with the outpouring of His Spirit. Christians have had their spiritual strength renewed; and some sinners have been brought to a saving knowledge of the truth as it is in Christ. I commenced my labors by preaching to professors, to arouse them to a sense of their duty. By the help of the Lord, they were brought into a praying state of mind. This was followed by direct labor for the salvation of sinners; and the Lord has owned His word, showing it to be the power of God unto salvation.

Oct. 11th. After preaching, an invitation was given for any who desired the prayers of God's people, to come forward. A young woman about seventeen years old, a stranger, who had come eight miles to attend the meeting, came forward, staggering as she walked, and nearly falling before she reached the seat, so powerful were her convictions. All then engaged in earnest prayer in her behalf. In a short time she rose and testified that God for Christ's sake had pardoned her many sins. An old lady, nearly fifty, attended the meeting on Sabbath. I saw her on Monday, and talked with her about the salvation of her soul, but could make no impression. She had come some eighteen miles with her husband to the meeting—she said she was sorry she had come, and would have left the meeting on Sunday, but there was such a crowd she could not get out. I asked her if she would not attend the meeting that night. She said, NO. But she did attend, and after preaching, when an invitation was given to come to the inquirer's seat, she was the first one. She is now rejoicing in the God of her salvation. Since then two young men have been converted at this place. At Pickerel town, about nine miles from this place, an interesting young woman has been converted. At Millcreek, ten miles from this place, three have been hopefully converted, two young women and one young man. And also at Huntsville, six miles north of this, a young woman who seemed to be the embodiment of vanity, was brought to humble herself at the foot of the cross; she gave her heart to the Saviour and he blessed her. Thus nine souls have been hopefully converted; and at nearly every point there are anxious persons still asking the way of life. There is also a good state of feeling among the professed people of God.

FROM REV. J. G. BRICE.

Winchester, Randolph Co., Ind.,
Dec. 29, '58.

I have been preaching twice a day for two weeks past. A precious and deeply interesting work of grace is now, and has been for two weeks in progress, at Frankfort, Ross Co., Ohio, in the Free Presb. Church. I visited this church at their and their pastor's request, two weeks ago to-day.

Perhaps it may not be amiss for me briefly to relate something of the exercises of my mind, connected with waiting upon God, previous to my visit among Bro. Gibson's people. I feel that I am writing to a dear brother, one who loves Christ, His people, and His cause, and who can enter personally into my experience and feelings.

The day previous to my leaving for Frankfort, I observed as a day of fasting and prayer, and was much alone with God on my knees. It was a blessed day to my soul. I had great enlargement in prayer, to ask for spiritual blessings for myself and others. Among other things asked for, I plead earnestly for a divine blessing upon my labors at Frankfort; that the Holy Spirit would qualify me for the work, and display His power and grace in the salvation of precious souls. As I waited upon God, the promises were opened up in their fulness to my soul, and, by faith, I fastened on them. I could not, for a moment, doubt the willingness of God to grant me the blessings I sought at His hand. I realized I had His glory in view in asking for these things. That promise, "If ye shall ask *any* thing in my name, I will do it," my faith took hold on, my soul rested on it; it was to me the *substance* of the things hoped for and prayed for. My soul perfectly relied upon it; to me, it was a reality. It was *substance*. In that chamber, alone with Christ, I had such a firm persuasion that He would perform all that I asked, that I *then* enjoyed, yes, *possessed*, the blessings asked for as much, and as *really*, as if I had seen them accomplished before me. Christ had spoken the promise, and He was able to and *would* perform all His engagements. I know I asked for these things in Christ's name. I *rejoiced* that every thing temporal and spiritual, that I hoped for or enjoyed, come alone to me or others, for *His* sake. They could come in no other way, only through His atonement and mediation.

I fully believed we should have His presence, and that He would glorify His name in the salvation of souls. At my entrance among Bro. Gibson's people, I remarked to them in my first sermon, from Luke ii: 11, 12, 13, that they must look away from creatures to God; that ministers could do nothing of themselves; that all their efficiency was of God; that not a soul would be awakened and converted unless the Spirit of God accompanied their labors, and made them enlightening, sanctifying, and saving. I dwelt especially on the fulness of the assurance in the text, that their Father in heaven was *more* willing to give the Holy Spirit to *them* who *ask*, than an earthly parent was to give bread to a hungry child. I urged them to take the promise to a throne of grace, by faith and importunity, and plead it before God.

From the first, there were indications of the presence of God among us. When I left, there were as many as twenty-five hopeful conversions, and some fifteen more deeply convicted, and crying to God for mercy.

Brother Gibson's people are a precious people. They have prayed and labored faithfully for the promotion of the cause of Christ. God has greatly revived and quickened them in the divine life; and like Aaron and Hur, they have held up our hands, by their earnest prayers at a throne of grace. Brother Gibson is a dear brother, deeply alive to the condition of the perishing; one of God's faithful ambassadors, who will not shun to declare the whole truth, and wise to win souls to Christ.

I have not allowed my ministerial labors to engross my time to the neglect of my duties as an agent. I weave them in, in all my other work, so that they occupy a prominent place; for, in doing this, I build up Christ's kingdom.

My soul is happy. Let us live at the cross, keep our necks always in Christ's yoke, and then we shall have the rest of God's people. Pray for me. God bless you, and fill your heart with all joy and peace in believing.

From a Missionary on the Ohio river.

November 24, '58.

At Cincinnati I took the boat for Evansville, thinking I should get a night's rest. I have seen much of life in a little while, and I feel quickened to labor and pray not only for those on board, but for the dear people I am going to.

I had been conversing with all I could, among them an old Englishman, a wreck from drink. I had an earnest pointed conversation with him, and invited him to sign the pledge; but more especially to give

himself to the Saviour. He acknowledged his duty, but—alas for him—put it off.

Passing thro' the cabin, I saw some card playing, not for amusement but money, notwithstanding a notice forbidding it. There were three "black legs," or, as some called them, "cut-throats," leagued together. They bet alone for some time, seeming to let the false passenger win. I reproved them and passed on. Soon I learned that one man had lost $20, another $10, another $100. The latter was almost in tears. He said he had earned it in Trumbull Co., Ohio, splitting rails and cord wood.

There was a young man on board that I took for an agent. He had given away some of the American Tract Society's works. He invited all who would to attend reading and prayer in the cabin. Before this I had been requested by an anti-slavery man to give my views on slavery, and a calm discussion with a Kentuckian was the result.

The supposed colporteur invited me to preach. I said, if any desire it I will do so. Soon he told me he had spoken to the steward and captain, who were willing. I now began to think what should I preach, since I was fairly in for it. I decided to preach from the text, "How long will it be ere they attain unto innocency," Hosea viii: 5. I had only two or three hours for preparation, and was to preach my first sermon. I thought, and prayed, and committed all to God. Soon all was ready. Now, I thought, what will God do for me? He gave me liberty, and, with all gratitude and praise to Him, I may say, I feel that the seed will bring forth fruit. G. JUCHAN.

IOWA.

FROM REV. C. F. HAWLEY.

An Evangelist.

This Brother reports his labors in various places, where they have been more or less blessed in the conversion of sinners. Under date of November 23, he wrote from Rome, Jones Co., and of the results of his labors there:

"This has been an awfully wicked place. Adulterers and adulteresses have openly lived there together. Counterfeiting and horse stealing have been extensively carried on in this region of country, and of late it has been given up to mob law. Persons suspected of being counterfeiters or horse thieves themselves, or harboring them, have been seized and murdered, without the formalities of law. But through the blessing of God upon my labors about twenty persons were brought to repentance."

January 7, 1858, at Littleton, Buchanan Co., he wrote:

"When I left Rome, I exhorted them to commence prayer meetings. I have heard that they did so, and that the revival is progressing powerfully. How many have been brought to Christ since I left I cannot tell. I then went to Quasqueton, Buchanan Co., and labored there and in the adjoining neighborhoods about six weeks. About sixty turned to God. Among these were many heads of families, some of whom had been living very profane lives. Most of the converts were hardened in sin, full grown young, or married people. Among the subjects of the work at Quasqueton is one rum-seller. He seemed very deeply humbled in view of his sins against God and the community. One man was in the forest at work, when the Spirit of God so powerfully arrested him, and brought him to a sense of his condition, that he bowed upon the snow-covered ground, and consecrated himself to the service of God. That evening he commenced prayers in his family, and has so far given evidence that he has truly repented, and found peace with God.

"Another man who has been a notorious swearer and Sabbath-breaker, and addicted somewhat to strong drink, came to the meeting from curiosity, as he related in conference meeting, and the truth of God came with such powers upon his soul, that he went home and set up the family altar that same night, and has since professed to find favor with God. His exemplary life and zeal encourage us to believe that his religion is not vain. His wife also seems to have become a devoted Christian. The wife of the

other man mentioned above has also turned to the Lord. I might relate case after case where both the man and wife, and in one instance the whole family of four children have been converted, and now the incense of prayer, praise and thanksgiving is offered upon the family altar morning and evening continually.

I proclaim the truth against intemperance and slavery, and against every species of iniquity that infests the communities where I preach. God blesses these labors, and pro-slaveryism, rum drinking, Sabbath breaking and profanity are very much lessened. I usually labor in places where sin is running riot, and where because of iniquity the love of professing Christians has grown cold. I found at Rome no person who had any faith that a revival effort would succeed. The same was true at Quasqueton. The last night of the year I preached at Littleton. It is a very hard place. Profanity, Sabbath breaking, gambling and kindred vices prevail."

On the 11th instant he wrote again from Littleton: "It is now twelve days since I commenced meetings here. The Lord has wrought gloriously among the people; at least sixty have professed faith in Christ, or are earnestly seeking salvation. I learn also that at Quasqueton the work is still going on. I pray God that it may continue till the place is swept of sin."

FROM REV. O. EMERSON, JR.

Laporte City, Dec. 30, '58.

The beginning of the month found me in Franklin Co., whither I had gone to assist in organizing a church. Most of the work was done before I arrived. I preached to them, assisted to set in order some things that were wanting, and was greatly cheered by what I saw and heard of their situation and prospects. It is a small settlement mostly of people from Connecticut, who have a minister already with them. He preaches to two small churches recently organized. That people had laid out a village site and appropriated a large portion of the lots to the founding of a literary institution. As the surrounding region is owned chiefly by non-residents, they have organized a school district about ten miles square, and are building a large and commodious schoolhouse, that will be used for years as a place of public worship. I spent over a week in the county preaching in different settlements, but was obliged to hasten back to meet other engagements. My return journey was one of toil and danger. The cold was severe, and a deep snow had obliterated almost all traces of the roads; so that twice I was overtaken by the approach of night, when at a distance from any human habitation. But the Lord brought me in safety to my family.

The next day, Sabbath, our meeting was solemn and interesting. That night one family altar was erected for the first time, and an earnest desire was expressed that I should remain and hold a series of meetings. There is evidently a deepening religious interest in the place The following morning I hastened to meet an engagement at Quasqueton, and spent a week assisting the pastor of the Congregational church in a series of meetings. Here I found Brother Hawley, who had been for several weeks laboring with the Wesleyan brethren. The Lord is blessing his labors here and elsewhere. I received a favorable impression of him as a man and a minister. The next week I spent in Fayette Co., in connection with Brother Helms. There are tokens for good among his people We found deep and solemn attention, but I could not remain as long as it seemed desirable.

Throughout the State, so far as we learn, there is a disposition to attend on the means of grace. Ministers are laboring with zeal and diligence. Almost all denominations are engaged in their protracted meetings. There is, I think, an encouraging disposition to co-operate, and the number of union prayer meetings is daily increasing.

In the new settlements of the West, religious meetings are becoming more and more the objects of interest with all classes, during the winter season. They

supersede to a great extent the pelasure parties of former years. They take the place of the "lecture system" so prevalent of late years in the older portions of the country. Very much of this preaching is performed by men whose experience is extremely limited, and their opportunities of preparing for the sacred office very inadequate. There is in their efforts much that offends good taste, and some things not in keeping with good sense and correct theology. Worldly men, who have been accustomed to attend on cultivated and eloquent preachers, and christian families of refinement and intellect, will feel that such labors do not meet their wants, and do them but little good. But this class is but a small portion of the entire population of the West. While the standard of piety in the church is so defective, and the extent of our country is so vast and so rapidly extending, the people will perish without hope, if they are to wait for an educated ministry. In this condition of things, I gain a higher idea, from year to year, of the usefulness of that large class of ministers at the West whose literary and theological training has been almost entirely wanting. In their modes of operation there is much to be lamented, and reform is urgently called for. But after all that can be properly said in abatement of an unqualified commendation of their labors, there is much occasion for rejoicing in the aggregate results of those efforts. But for the more intelligent part of our Western population an educated ministry is an imperative necessity.

NORTH CAROLINA.

FROM REV. D. WORTH.

New Salem, Jan. 15, 1859.

We held our second Quarterly Meeting on Saturday and Sabbath last at the Reynolds' school house. This place has witnessed the conversion of some forty or fifty souls the past season. These young converts were on hand, and our experience meeting bore testimony to the burning love of God in the soul. The melting story of the cross from the lips of these young men and women fell on the congregation with mighty power. Six united with us on the occasion, and more will follow soon. We are engaged at a new house of worship at this point, as the place is "too strait for us." Thanks be to God who prospers the truth, the converts to an anti-slavery gospel, here in the midst of the South, have doubled that of any pro-slavery denomination around us, on a field of like labor! Let our dear brethren every where remember us in their prayers.

Preaching in Kentucky.

From Rev. J. A. R. Rogers.

It is a pleasure to labor here. True, there are many difficulties, and we have not a little opposition, but these things press us nearer to Christ, and show us a fullness in the promises which before we had overlooked. In the light of God's providences, and the history of the churches and communities here, we could not fail to find, if we had but half an eye, new freshness and power in the truths of God's Word.

We seem *literally to see* Israel in Egypt, in the wilderness, prospering under one Judge or falling away under another. We are reminded of the heroic Saul, disobeying in the case of Amalek, and of his sad fall; of Samson, shorn in the lap of Delilah, also of Esther, going in before the king, at peril of her life, and of Daniel, praying in spite of the decree of the king.

We are sometimes saddened when we think of some dear friends at the North, who deem it unwise to say anything about slavery, and seem to think the subject cannot be mentioned in the South without making it a hobby. We can but ask such, could you preach here, and see men robbed of their wages, of themselves, and more particularly of that regard which is due to every man, because he is made in God's image, the withholding of which tends more to debasement and moral turpitude than any other thing—could you see men thus robbed, and be silent, and by this silence say, "that is right," or at least, "it is not wrong." Brethren, we do not believe you could.

The Barrels of Clothing.

At the request of ladies of Hopkinton we furnished them with the name of a missionary, to whom, we supposed, a donation of clothing would be a blessing and a relief. That we were not disappointed will be seen from the following grateful letter, which we take, with its introduction, from the *Congregationalist*, of Boston.

We are permitted to publish the following extract from a letter written by a western missionary to the ladies of Hopkinton, Mass., in response to a letter from them, announcing that they had sent the family two barrels of clothing. How many other families of missionaries might be as truly gladdened by a little effort in localities where nothing of the kind has heretofore been attempted!

"It would be impossible for me to describe correctly, the effect produced by the reading of your letter..... The family consists of eight persons—husband, wife, and six children. The parents are aged—45 and 46. The eldest child is a daughter of eighteen years; next a son, between fifteen and sixteen years, happily converted to God, but of feeble health. The next are *twin* boys of fourteen years, the next a boy of ten years, and the youngest, a bright-eyed girl, of not quite two years. For some days past, the question very gravely discussed has been, 'how shall we provide winter clothing?' Without a dollar at command, and a sacred purpose not to go into debt, faith alone could answer the question. 'My God shall supply all your need.' Often, of late, one of the twins has inquired, 'papa, what shall I do for boots? I don't want to go to school; my feet get wet, and I feel so cold.' Mamma had washed the summer coats, and made them look better, but they did not feel any warmer. She is just now occupied in ripping to pieces an old coat, hoping to be able to make a jacket for one of the boys. Another coat, still worse for wear, has been searched out, and diligently examined, and the conclusion arrived at, that it can be washed, and perhaps it will be of service, although, two years since, it was declared to be worn out. This very morning the father overheard a conversation between the children, about the title to a piece of rag carpet, thrown over the bed. One party had used it the night before, but the others now claimed it, saying, 'we were *so* cold last night.' Who could settle this question, when both needed it? None but he who clothes the lilies, and feeds the sparrows.

* * * * * * * * *

"Suddenly, the quiet is broken. The boys full of glee, and with inquiring faces, enter the room with a letter. Several voices are heard inquiring, 'where from?' Papa cannot tell yet. He does not know the post mark, nor yet the hand-writing. The letter is opened. A few lines are read—papa does not read fast enough—mamma comes to his help. Line after line tells the contents. Among the children, excitement is at the highest pitch, and with the parents, not at the lowest. At length the reading is finished; children are jubilant; parents are thankful. Each child thinks and speaks of his own pressing wants, and hopes that such and such articles will be in the barrels. Many are the conjectures as to the kind of articles under the head of &c., &c., &c. There are many inquiries, 'how did the lady come to know us? How did she know what things we wanted?' The matter was talked over, until the whole resolved itself into this—'the mercy of the Lord endureth forever.'"

Missionary Boxes needed.

This may be a good place to say that such is the scarcity at the West and South, and the difficulty of obtaining money, contributions in the form of bedding, clothing, &c., for missionaries and their families were never before so welcome, and so much needed as now. This want is likely to continue during much of the year, and we would suggest to our christian sisters, that the winter may be a good time for the preparation of missionary boxes, containing summer as well as winter garments, to be forwarded to the missionaries early in the Spring.

Children's Department.

The Little Missionary.

One Sabbath evening, as little Harry Ames was seated on his father's knee, he looked up and said, "Father!"

"What do you want to say, my dear child?"

Harry saw that his father was listening, and he went on to say, "You told me some time ago that you would tell me what is a *Foreign* Missionary. Won't you tell me now, dear father?"

"With all my heart," said Mr. Ames. "A Foreign Missionary is one who goes to a distant land to tell the people about Jesus Christ. Our blessed Saviour was a Foreign Missionary. He came down from heaven to teach us to do good. Before He came all the people in the world were heathens. The apostle Paul was a Foreign Missionary. He went to distant lands to teach people that they should repent, and be good."

"That was a great while ago," said Harry.

"Have there ever been any since our Saviour and Paul? Are there any Foreign Missionaries now-a-days, father?"

"Oh, yes, my son, a great many. There have been many thousands good men and women, who have left their native land and gone to heathen countries, as Christ and Paul did, to get people to repent of their sins and become good."

Harry's curiosity was aroused; he wanted to know all about these good missionaries; so he eagerly said:

"Dear father: Won't you tell me about them? I do want to know who they were and what they did."

"In the Sabbath school library," said Mr. Ames, "are several books that give an account of the lives of some of them. When you are a little older you can read those books. But I will tell you more about one Foreign Missionary.

Harry looked pleased; but only said, "thank you, thank you, dear father," and was all attention, while his father said:

"I knew a little boy whose name was David. He had light hair and blue eyes, and was a bright little fellow. No boy could run faster, climb higher, or swim better. And he loved his books, too. His mother used to pray that God would make him a missionary."

"A Foreign Missionary?" asked Harry.

"Yes, my son. She wanted him to go to the poor heathens. So she prayed every day that little David might be converted, and be a Foreign Missionary. David was full of fun and mischief, and did not seem inclined to be good, but his kind mother prayed and prayed. When he was in school she prayed for him, and when he went to college she prayed for him, and she believed that God would hear and answer her prayers."

"Did He?" asked inquisitive little Harry.

"Oh, yes. David wrote a letter to his mother, and told her that God had converted him; that when he was sorry for his sins, God had forgiven him; and that he was resolved to love God, and do all the good he could. After a while David told his father and his mother that he wanted to be a Foreign Missionary and go to Persia."

"Did they let him go?" asked Harry.

"To be sure," replied his father. "They loved him, but they loved the Saviour more. So they were willing he should go, and away he went. Sometime I may tell you more about him."

"I *do* want to be a missionary," said Harry.

His mother, who had been listening to the conversation between her husband and dear boy, looked glad, and sung the following verses:

"O'er the head of listening children,
Christ His sweetest blessing gave;
Little hands may aid His mission,
A dying world to save.

"Unto those who stray in darkness,
They may call with warning voice;
Heaven will bear the echo onward,
And answering hearts rejoice.

"Hearts that heed not wiser lessons,
Listen when the children plead,
Answering thus the gracious promise,
'A little child shall lead.'"

The little girl, an account of whose last illness and death we copy from the *Independent, N. Y.*, was the daughter of the late Rev. J. P. Hills, a missionary of our Association, who died at Oakland, Coles Co., Ill. where his widow now resides. The article was prepared from a relation of the facts as given by the widowed mother, and is an almost *literal* record of the language of the dying child.

ALICE.

Ten years ago, one warm day in August, there came an immortal into the small, scantily furnished home of a Western missionary. A bright and beautiful spirit she was, and a most joyful welcome did she receive from the loving hearts to whom she was sent. * * Like Samuel she was devoted to God, and like him she heard his voice when he called to her. Alice was the name her parents gave her, but this was often softened into the tenderer Allie. She was always a conscientious child, but when she was six years old she became still more so. She read her Bible with great interest, and prayed fervently for herself that she might live a pure and holy life. She was very forgiving and piti-

ful, and every living thing received her gentle sympathy.

Early in the autumn of 1858 Alice was attacked by typhoid fever. She suffered severely, yet patiently. Oftentimes she was delirious, and would imagine she was away from home, and urged to stay, while her mother was unwilling she should, and she was trying to do what her mother would approve.

Soon after Alice became ill she began to wish she was in heaven, and God listened to the desire of her heart. One Friday evening, after she had been for more than three weeks struggling with the fever, she said to her mother:

"Ma, if I die, I want to be laid by pa."

She loved her father very dearly, and he had gone before her to heaven, and she wanted even in the grave to nestle by his side.

Her mother did all she could for her comfort, but thinking Alice might desire something of which she had not thought, she once said to her,

"Anything more, dear Allie?"

"No, ma; only my prayers."

"Do you pray, Allie?"

"Yes, ma," she replied, "I pray a great deal."

On Saturday morning it was evident that the dear child was much worse, and during the following night her eyes never closed in sleep. At intervals, while thus suffering, went up "wearily and earnestly" her petitions for relief. "Oh Lord, have mercy upon me for Christ's sake." "Oh Lord, take me to heaven, for Christ's sake." "Oh Christ, my Savior, take me to heaven to-night; please do." "Oh, do forgive my sins, and take me now."

Little did the sleepless mother think her child's prayer would so soon be answered, but as morning dawned it became obvious that the time of her departure drew near. She inquired,

"What day is it?" And when she was told

"It is Sunday," she uttered the prayer:

"Oh Lord please take me to heaven this very day for Christ's sake."

Alice's physician, accompanied by another, called early. They found her perfectly conscious, and perfectly calm. She noticed everything that occurred. She begged her sisters not to weep for her, and, as if to comfort them, said:

"I am not dying yet."

She looked at her little hands in which the blood was already ceasing to circulate, and then, as if suddenly conscious that death was near, she turned her eyes to her mother, and extending her hand, said:

"Good-by, ma."

And then she moved it tremulously along to her older sister, saying:

"Good-by, Cynthia."

And again to the younger:

"Good-by, Delia."

Alice had said frequently, during her illness, that she was not afraid to die, and now her mother tenderly asked:

"Alice, dear, are you afraid to die?"

"No, ma, not afraid," was her reply; and turning to her sister she said,

"Don't cry. I had a great deal rather die than live."

"Alice, is all peace?"

"Yes, I want to die and go to heaven."

By-and-by she complained of cramp. Her mother said to her,

"It is not cramp, but death."

Fixing her bright eyes on her mother, she exclaimed,

"Oh, good! I want to die."

Occasionally she would say, referring to Christ,

"Why don't he come?"

And at other times, referring to the angels,

"Why don't they come?"

When Alice's sight became dim she said to her mother,

"I can't see distinctly, but I can hear all."

And the mother again inquired,

"Are you willing to die?"

"Yes, I want to die, and go to heaven."

"Want to go from ma and sisters?"

"I don't want to leave you, but I have seen so much to make me feel badly, I want to go where I shall not have to suffer any more."

'Ma, you, and Cynthia, and Delia, will come soon, won't you?"

"Oh, do stop! it pains me," she exclaimed to her weeping sisters, and then turning to her mother, she asked,

"Ma, is it night here?"

"No, dearest."

"It is dark to me, but it will be all light there."

A few more short breaths, and then the words, faintly uttered, "Not afraid," and Alice was with the angels.

Many tears fell when she was dying "from eyes unused to weep," for Alice was a general favorite in the village, but to no heart

did her death bring such loneliness as to the one on which her baby head was pillowed.

"Strange it may seem," that mother writes, "but I cannot wish her back to suffer another winter's privation, and yet, at the same time, I feel very deeply her loss."

I have known something of the privations of the families of many of our Home Missionaries. I can understand why the mother does not wish the beloved one again exposed to them. She is a widow, and poor, and she knows it is a blessing to her child to escape from the sorrows and sufferings of this life, and to be at rest in the arms of him who loves little children.

Alice's school-testament is one of her mother's treasures, as it evidently was one of hers. On the fly-leaf is written, "Oh, this sweet book! How could we get along without it? If we do not love, let us learn to love, so we may love it."

"It is a good book. It teaches how to follow God and love him, which we should do at all times."

"O, how we ought to love this precious book. It teaches us how to get to heaven, which we should try to do ourselves at all times."

These sentences were written at different times, but Alice's mother never saw them till her child had

"Gone where the withering hand of death shall never touch her more,
Up to the clime of sinless souls, a golden harp to bear,
And join the everlasting song of singing children there."

ANNA HOPE.

Our widowed sister, left in straitened circumstances, is struggling to secure the means to provide an education for her two remaining daughters.

BOOK NOTICES.

ANGLO-AFRICAN MAGAZINE.—The first number of this Magazine, published by Thomas Hamilton, 48 Beekman St. N. Y., has appeared. We think it will be read with interest by all who receive it. The third article, "Civilization: its dependence on physical circumstances," by Doctor James McCune Smith, we regard as peculiarly instructive and valuable. The idea that in Nations advanced in civilization, the sources of intellectual power spring from the common people, the physically vigorous, is happily developed, and worthy of general attention. We wish success to the "Anglo-African Magazine."

FREEWILL BAPTIST QUARTERLY for Jan. 1859, Vol. 7, No. 1. Published by Wm. Burr, Dover, N. H. $1.50 per year.

We have not read this number attentively, but what we have read impresses us with the conviction that this Quarterly is continually increasing in interest. In sound practical christian morality, its teachings are not surpassed by any periodical in our country.

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